

AUXILIARY GUIDE NUMBER FOR DECEMBER

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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"I know of but One in all the world who can be taken as the first and only perfect standard for us to follow, and He is the Only Begotten Son of God."—JOSEPH F. SMITH.

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SIGNS OF THE TIMES

PRESIDENT ANTHONY W. IVINS

MY brethren and sisters, I stand before you this morning in humility and humbly ask that during the few moments of time I expect to occupy, I may have your sympathy, the support of your faith and the help of the Lord, that I may clearly outline to you the thoughts which I have in my mind.

I am going to read from the Book of Isaiah 19: 19, 20:

In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord.

And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

I have read this scripture, my brethren and sisters, as a basis for the brief remarks that I expect to make in regard to a matter that has caused more or less discussion among members of the Church because of the recent publication of this small book which I hold in my hand. The title of the book is *Our Bible in Stone*. The author is Francis M. Darter of Los Angeles, a member of the Church in good standing, an experienced engineer and a mathematician of ability.

It treats principally the erection, symbolism and prophetic character of the pyramid of Gizeh, or in Greek, Cheops. Various other applications so far as the name is concerned have been applied to this structure. Because of its superiority over all other like structures it has come to be known and referred to as the Great Pyramid of Gizeh.

The Great Pyramid of Gizeh is situated in Egypt, about ten miles west of the city of Cairo, and one hundred and twenty-five miles south from the City of Alexandria, which was founded by Alexander the Great, 332 B.C. It is bounded on the west by the Libyan desert, and is therefore in the borders of the land. It is one of a group of nine other similar structures, which are known as the Pyramids of Gizeh.

It is a noteworthy fact that while many pyramids are found in Egypt, none is known to exist in other parts of the world except in America, where many such structures are known to have been erected; but no other pyramids can be compared with the unusual structure to which my remarks are to be confined.

The orientation of the great pile, as it applies to the points of the compass, and the accuracy with which its proportions are related one to another, are a marvel to those who have made a study of it.

GOVERNED BY STARS

The relationship of the pyramid to modern mathematics, by which scholars have endeavoured to fix the date of its construction, indicates that in its erection the builders were familiar with and governed largely by the movement of the heavenly bodies, which science the moderns refer to as astronomy.

Sir John Herschel, from astronomical calculation, places the construction of the pyramid at 2160 B.C., and Professor Piazza Smyth at 2170 B.C. Basil Stewart, in his recently published book, *The Witness of the Great Pyramid*, after a careful study of the application of astronomy in its construction, says:

The Great Pyramid therefore may be considered the earliest known record in existence wherein is embodied the fact of the immense cycle known as the precession of the equinoxes.

The magnitude of the structure may be best understood by comparing it with something with which we are familiar. The area covered by the base of the structure is in excess of thirteen acres, or three acres larger than the block upon which this building (Tabernacle) stands, which is ten acres. The height of the Pyramid is four hundred eighty-five feet above the base, or more than twice the height of the Salt Lake Temple. The bulk of the building is more than ninety million cubic feet, and sufficient stone was used in its construction to build a wall four feet high and two feet thick, twenty-two hundred miles in length, or which would reach from Chicago to San Francisco.

Who the builders of the Pyramids were no one knows. Khufu (Cheops in Greek) is given credit with having been the builder. This personage has been identified by some students as Seth, the son of Adam; others give Enoch, the son of Jared, credit for having been the builder; others Shem, the son of Noah, while some believe that Melchizedek, that mysterious personage to whom

Abraham paid tithes, and whom some of these scholars identify as the Patriarch Job, was the person who constructed it.

Herodotus, who lived nearly five hundred years before the birth of Christ, and who is referred to as the father of history, knew of the existence of the Great Pyramid, and wrote concerning it. He says that the Egyptians detested the memory of the kings who caused their fathers to erect these structures, and compelled them to close their own temples, and for this reason they were not willing to mention their names, but called the two first pyramids erected after Philiton, a shepherd who fed his cattle about the place.

Manetho, himself an Egyptian, wrote as follows :

There came from the east, in a strange manner, men of an ignoble race, who had the confidence to invade our country, and easily subdued it by their power without a battle. All this invading nation was styled Hyksos, that is, "Shepherd Kings."

He then relates how they departed for Judea and built a city there, named, Jersalem. This, he says, was long before the exodus of the Israelitish people from Egypt under Moses.

OLD THEORY CHALLENGED

It is known that the Hyksos, or Shepherd Kings, dominated Egypt at the time that Jacob and his family went into that country, during the period when Joseph ruled as vice-regent of the reigning Pharaoh, and it was among this people that Joseph chose his wife, Asenath, who became the mother of his sons Ephraim and Manasseh.

The first definite suggestion that the Great Pyramid was other than the tomb of a king, or other than merely a temporal monument, was in a work written by John Taylor in London in 1859. He conceived the idea that it was a divinely planned and constructed monument, designed to be a witness to the human race, showing in advance, the history of mankind from the creation to the period of the second coming of our Lord, who would establish dominion over the earth upon which we dwell and usher in a reign of righteousness and peace.

At a later date C. Piazza Smyth, astronomer royal of Scotland, wrote upon the subject, agreeing with the conclusions reached by Taylor. Sir W. M. Flinders Petrie, Professor John Edgar, D. Davidson, Joseph A. Seiss, Sir John Herschel, Basil Stewart and many other scholarly men, after making a study of the subject, became advocates of the theory advanced by Taylor, that the Great Pyramid has something more than human in its construction and symbolism.

For ages after its construction the interior of the Great Pyramid remained a sealed mystery. Obsessed with the belief that within the great pile, hordes of treasure had been concealed, men

finally determined to penetrate and explore it. A tunnel was driven into the structure far towards the center, but the work was so difficult that it was about to be discontinued when the workmen unexpectedly broke into the passageway, and the mystery was solved.

Nothing was found to indicate that the pyramid had been constructed to be the tomb of a king, as was usually the case with the smaller structures of like architecture. It was discovered that the original builders had constructed a series of passages or galleries in the interior of the pyramid, the entrance to which had been concealed and so strongly closed that it became necessary to blast around it in order that entrance might be made possible. This entrance is on the north side of the structure, and the first gallery or passage descends from the opening at an angle of about twenty-six degrees to a point far below the floor of the pyramid into the solid rock upon which it stands, where it terminates in a chamber which is called the Pit.

A short distance from the entrance, at the same angle, another passageway leads upward and communicates with two other chambers, one referred to as the Queen's Chamber, near the center, and the other, higher up, as the King's Chamber.

It is the accuracy with which these galleries are constructed and certain markings and steps which are placed at intervals along the way that has convinced scholars who have made careful study of the subject that the pyramid was intended by its builders to represent the history of our race, as has been stated, from the remote past to the time of the second coming of our Lord.

STRESSED BEFORE

Discussion of the symbolism of the Great Pyramid is not a new thing in the Church. I well remember that Orson Pratt, during his lifetime, lectured on the subject and made mathematical calculations by which he reached the conclusion that certain measurements of the galleries and markings which were upon them had reference to the opening of the Gospel dispensation in which we live, and the final consummation of the purposes of our Father in heaven, by which peace would come to the world and happiness to mankind.

I remember also that his calculations brought conclusions which differed from others who had made a study of the subject, but were in the main the same. Soon after the World War students of the pyramid announced that according to their theory, and it is only theory, the year, 1928, would witness the beginning of a period of tribulation which would continue with increasing intensity until 1936, and would bring sorrow and mourning to the inhabitants of the earth. At that date their symbols and measurements bring us to the King's Chamber and the record of the Pyramid, if it has a record, will cease with the advent of our

Lord and the establishment of a period of peace, happiness and good-will among men.

The Church has not at any time, nor does it now, accept the conclusions of pyramid students to be definitely correct. In fact, there is great doubt that the arbitrary basis upon which their calculations and conclusions are founded are correct.

I do not wish to be understood to say that they are in error. Neither do I say that they are correct. But this much I desire to declare to this congregation: While I have not given profound study to the theories of men regarding the origin and symbolism of this miracle in stone, I have read and studied it in a general way and have found nothing in it to convince me that the record of the Great Pyramid definitely forecasts coming events.

THE CHURCH DEPENDS UPON REVELATION

The Church does not depend upon the pyramids of Gizeh nor the conclusions of scientific investigators, however helpful they may sometimes be in the study of these questions, for an interpretation of the Scripture which refers to the return of Christ our Lord to earth, and the millennium of peace and good-will which is to be enjoyed under His personal administration.

We believe in the literal gathering of the house of Israel, that Judah and Benjamin will be united with Ephraim and the ten tribes from whom they have been separated since the reign of Rehoboam, the son of Solomon; that Zion will be built upon this Continent (American); and that Christ our Lord will reign personally among His people; and that the earth will be restored to its paradisaical glory.

This declaration of our faith is based upon the words of our Lord as they are contained in the Bible, and have come to us through modern revelation.

As Jesus sat upon the Mount of Olives the disciples came to Him and said:

Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

Our Lord warned them to take heed lest they be deceived. He told them that preceding the time of His coming there would be a period when war would prevail throughout the world; that nation would rise against nation, and kingdom against kingdom, and that there would be famine and pestilences and earthquakes in divers places; that those who believed in Him would suffer persecution, and that tribulation such as had never before been known would be experienced. But He assured them that those who had faith to endure to the end would be saved.

He told them that before His coming the Gospel which He taught would be restored to earth and preached among all people, as a witness, before the end should come. And then He said,

“shall appear the sign of the Son of man in heaven . . . and they shall see the Son of man coming in the clouds of heaven with power and great glory.”

At the time of His ascension, when the cloud received Him, as His disciples gazed in wonder and astonishment, two men in white apparel appeared and said:

Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

The affirmation of the crucifixion and resurrection of Christ, and the further fact that He would at a subsequent period of time return to earth to assume control over its affairs and usher in a millennium of peace is so definitely attested that no real believer in the Bible can deny it.

Conditions which would prevail prior to His glorious appearance are definitely stated, but the exact time when He shall appear has not been revealed. He Himself says, referring to the time of His glorious appearance: “But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.”

He does tell us that He will come in an hour when we expect Him not, and warns us that we must always be prepared to meet Him. He warns us further that if at that time we are found oppressing our brethren and eating and drinking with the drunken He will cut us off, root and branch, which will cause weeping and wailing and gnashing of teeth.

WARNED AGAINST SENSATIONALISM

Now, my brethren and sisters, I have referred to this little book and its contents as I desire that you might understand. It will undoubtedly go into the mission field and our Elders may make use of it. I simply want to warn you against sensationalism of any kind.

While the author, as I have stated, is a member of the Church in full standing, this work goes out as his own views. I do not wish to depreciate the amount of work he must have applied in the preparation of this book, in the study of the scriptures, and in the preparation of the charts which are contained in it. I do not say that his conclusions are wrong, but I do say that they do not come to us as the voice of the Church, nor are they to be accepted as such.

Brother J. Golden Kimball told us yesterday that he was a great believer in dreams that come true. I am reminded of the fact that immediately after the close of the World War these students of the Pyramids announced and published it that according to their measurements and calculation there would begin in the year 1928 a period which would bring tribulation and

sorrow to the people of the world; that they would be required to humble themselves before the Lord, and that that period of tribulation would continue until the year 1936. This was based entirely upon the measurements of the galleries and the steps that are in the pyramids.

We all know that a part of this dream at least has come true. Men come to us and tell us that there is no depression; that it is only our imagination. It is true that we are surrounded by plenty, but in the midst of plenty many are in want. Such talk to me is sheer nonsense. My father-in-law, Erastus Snow, used to say that such statements reminded him of a man trying to hold himself up by his own boot-straps. When Great Britain, who has stood in the ages past as a financial master of the world, sends out cries for financial help; when Germany, who stands in the very forefront of the nations of the world in intellectual development, in music, chemistry, in mechanism, sends out calls for help, and is on the very verge of dissolution and anarchy, it is obvious that there is something wrong.

PERPLEXING PROBLEMS

When our own government is wrestling with problems which they hardly know how to control, but are doing their very best to meet them; when banking establishments are going down like block-houses, and hundreds of millions of dollars of the savings of poor people are being lost to them because of these failures, it appears obvious to me that we are passing through a time of tribulation. I believe it is better at any rate that we should think so. I agree with the governor of our state in his declaration that we are in a period which requires our most careful attention and our best efforts to avert. If there are those who do not believe it, they will find it out before we are through with it.

While I am on my feet I want to say this one thing: This condition naturally brings trouble to banking institutions, and men are referring to banks as heartless usurers. Banks are not money-lenders alone, they are the custodians of the funds of the people. They do not lend their own money, they lend the money of the widow and the orphan and the fatherless which has been entrusted to them. They make investment of it that it may bring returns to these people who so greatly need it, and it is their sacred duty to preserve those funds to save them from loss. When men go to banks and borrow money they must do it with the expectation that they are to pay it back. It is not their money, it is not the money of the bank, it is the money of the people. And so, when banks are careful to preserve their resources and to keep them liquid, so they can meet the demands that are made upon them, they should be complimented and not found fault with.

(Continued on page 777)

THURSDAY, NOVEMBER 26, 1931

EDITORIAL

WHAT WILL SAVE THE WORLD?

PREMIER R. B. BENNETT, speaking in Massey Hall, Toronto, Canada, October 1st, 1931, said:

The Grace of God saved England in the eighteenth century, and I am firmly convinced, as I stand here, that nothing but the Grace of God will save this world.

The *Toronto Globe* offers the following comment on the above statement:

The present Prime Minister of Canada has never done a greater thing than when, at Massey Hall on Thursday night, he admitted the impotence of the world's political leadership and declared that "nothing but the Grace of God will save this world." There are times when the greatest thing that can be said is the simplest.

All the history of past intercessions for Divine intervention, and all the lessons of Holy Writ itself, bear witness to this inescapable truth: The Father of all men never yet intervened to save humanity from the results of its own sins for the mere purpose of enabling mankind to get a fresh start at sinning. Repentance is the key to the gospel of personal salvation. Repentance is the necessary preliminary to answered appeals on behalf of distressed nations.

Was there ever, in all history, a human generation which needed so much to repent as that now living? In the past few years almost twenty-five million men have been slaughtered in battle. Over almost every grave stands the symbol of the Cross. What a travesty! At least half of these lost lives were sacrificed, not to the Prince of Peace, but to the beastliness, avarice and selfish ambition of certain nations and their rulers.

And to-day, when, with a hand never so bountiful in all history, God has given men food to eat and resources to use—to-day poverty stalks in the midst of plenty—men starve while food rots—children are homeless while houses are vacant—women are half-clad while clothing warehouses are stocked to the roof.

Surely Canada, and also so-called Christian civilization, needs to call upon the Almighty to save us from our own selfishness. "The depression," said Archbishop McNeil this week, "is not an accident. It is the natural result of a long course of individual and corporate sin—sinful selfishness."

"Thou shalt not take the name of the Lord thy God in vain."

It is vain to appeal for Divine help unless we first recognize that our personal selfishness, our national selfishness, and our international selfishness are to blame for present conditions.

JAMES H. ANDERSON

SIGNS OF THE TIMES

(Concluded from page 775)

This brings me right back to another thing that the Redeemer said. He told us, you know, that there would be weeping and wailing among the merchants—or the prophet told us that—because there would be not one to buy their merchandise. We have very nearly lived to see that. He told us that it will be the same with the giver of usury as it is with the taker of usury from him. This is not a condition which affects one class of our citizens only, it affects men from the wealthy of our country to those who are in the most humble circumstances.

Well, now, my brethren and sisters, what about it all?

Just be calm and turn to the Lord. It is not the result of any occurrence of the immediate past. We have been gradually drifting toward it for years and years, and, personally, I have known that it would come, and I bore witness of it from this stand to the people years ago. I applied it to my own affairs. I pleaded with the people to put their houses in order and get out of debt, for I knew this was coming, because God Himself through His Only Begotten Son had declared it.

There is nothing that men can do, nothing that we can do that will avert the fulfilment of those sayings, and it is not the design of our Father in heaven at all either. It is simply the result of our own lack of wisdom, of our own disposition to be selfish, of the accumulation of the wealth of the country in the hands of a few men, which prevents its equal distribution among the masses.

Now, my brethren and sisters, if the Church has anything to say to you it will come from them direct and not from the writings of other men. It will come to you in a manner that you will understand it. It will not be speculative. It will come to you philosophically, truthfully and governed by common sense.

God bless you, is my humble prayer, through Jesus Christ. Amen.—Address delivered at the One Hundred and Second Semi-annual Conference of the Church, held in the Tabernacle, Salt Lake City, Utah, U.S.A., Sunday, October 4th, 1931.

SUCCESS in life does not come from great education, great wealth, or great knowledge, but success in life comes from living an upright life, so that those who know us best will love us most, and so that God who knows the inmost promptings of our hearts shall love us.—HEBER J. GRANT.

PRIESTHOOD

First Week. Opening exercises. Ten-minute report of local Priesthood activities. Lesson: *Studies in Priesthood*. Chapter 10—"Priesthood Service." Study from "Visiting the Sick," on page 52, to the end of chapter. Objective: To show the ordinance work that members of the Priesthood should know; that co-operation should exist with branch and district officers; that several Priesthood social events should be provided each year; that the proper order of business for weekly meetings should be followed.

1. Why should the Priesthood bearers visit the sick?
2. What ordinance work should every Priesthood member be familiar with?
3. What is the proper procedure in anointing the sick and sealing the anointing; baptizing and confirming members into the Church?
4. Should all Priesthood holders report their Church activities?
5. Why is co-operation with branch and district officers so necessary?
6. What information of general interest will make the meeting hour very attractive?
7. What Priesthood social events should be provided each year, and with the help of whom?
8. How can we promote the feeling of good fellowship among the Priesthood?
9. What is the order of business for the weekly meeting of a Priesthood quorum?

Second Week. Opening exercises. Ten-minute report of local Priesthood activities. Two twelve-minute talks, the first on "Religious Liberty and Toleration," from pages 395 to 405 in Talmage's *Articles of Faith*. The second on "The Glories of Heaven," from page 405 to the end of chapter. Refer to other Church books and references on the subjects. A class discussion should follow the remarks of both speakers, in which every one present should participate.

Third Week. Opening exercises. Ten-minute report of local Priesthood activities. Two Twelve-minute talks, the first on "The Life of Christ," and the second on "The Life of the Prophet Joseph Smith." To insure a successful evening's program, a conscientious discussion upon these two great men should follow the remarks. See that each Priesthood holder is granted an opportunity in his turn to present these subjects.

No lesson is given for the *Fourth* and *Fifth Weeks* in December, because of the holiday season.

P. L. W.

RELIEF SOCIETY

THE following is the *Auxiliary Guide* number for December, with the objectives and Slogan Talk ideas. Let us always look for the best in each other. Believe that all people are good at

heart. Co-operate with them—do not antagonize them. Let us always think, speak and act from this point of view.

Follow the suggestions of this *Guide* and keep in step with the Mission to a successful Relief Society Year.

SLOGAN: "We Stand for a More Sincere Sisterly Love Through Application of the Saviour's Parables and Teachings."

Lesson Text: "The Value of Life Here and Hereafter."

FIRST WEEK. Opening exercises. Slogan Talk—Show how true religion is based upon the principle of giving of oneself for the interest of others. *Theology—Life Everlasting*—Lesson No. 3, "Comparative Ideas of God and His Mercy," pages 29-33. Objective: To show what the sectarian idea of the Godhead was at the time of the restoration of the Gospel; how the sectarian doctrine portrayed the torment of sinners, and damnation of hell; that God was not a being, but a monster; that the teachings of the Godhead, as taught in the Book of Mormon and by Joseph Smith, are in direct contrast with the sectarian doctrine; that God is a God of justice and mercy, and not a God of revenge and cruelty; that Joseph Smith received his truths direct from God.

SECOND WEEK. Opening exercises. Slogan Talk—Show what blessings come to those who are working for the interest of others. *Work and business.* During this class period the "Teachers' Topic for December," should be discussed by the sisters present. This is found on pages 33-35 in the lesson text. Objective: To show that children in their early years need love and sympathy; that environment, examples and the attending of meetings play a vital part in the life of children.

No *Literature* or *Social Service* lesson is given for the third and fourth lessons in December, because of the interference of the Holiday Season.

FIFTH WEEK. We suggest that those organizations that did not complete the last lesson course, study a lesson each time until the course is completed. For the other organizations that have completed the former course, we suggest that a Relief Society social be held.

JOSEPHINE B. LUND.

SUNDAY SCHOOL

SACRAMENT GEM FOR DECEMBER

WHILE of these emblems we partake
 In Jesus' name and for His sake,
 Let us remember and be sure
 Our hearts and hands are clean and pure.

CONCERT RECITATION FOR DECEMBER

(Matthew 7: 21.)

Not every one that saith unto me, Lord, Lord, shall enter into the

kingdom of heaven ; but he that doeth the will of my Father which is in heaven.

GOSPEL DOCTRINE DEPARTMENT.

December 6. Lesson 39. "Christianity—A Saving Factor." Text: Gospel Doctrine Lesson No. 39. Objective: The doctrines taught by Jesus Christ are basic principles for community, business and individual success.

December 13. Open Sunday, to allow class to catch up on missed lessons.

December 20. Lesson 40. "Summary." Text: Gospel Doctrine Lesson No. 40. Objective: An application of the moral and religious standards of the Church of Jesus Christ of Latter-day Saints will insure a successful life both on this earth and in the hereafter.

December 27. Christmas exercises.

OLD TESTAMENT DEPARTMENT.

December 6. Lesson 36. "The Jews in Captivity and Their Return." Text: Sunday School Lesson No. 36. References: Daniel, Esther, Ezekiel and Ezra 1 to 6. (Note: This assignment is of course out of reason but from any part of these references your treatment of the lesson may be taken.) Objective: Suffering develops virtue and character; repentance increases loyalty to once deserted standards.

December 13. Open Sunday, to allow the class to catch up on lessons missed.

December 20. Written review.

December 27. Christmas exercises.

PRIMARY DEPARTMENT.

December 6. A Picture Lesson.

December 13. Lesson 126. "Paul Serves God as a Missionary." Text: Acts, Chapters 13-20; 21: 1-17. Objective: It is more blessed to give than to receive.

December 20. Lesson 127. "Paul in Chains." Text: Acts 21: 17-40, and Chapters 22-26, 28. Objective: It is more blessed to give than to receive.

December 27. Christmas exercises.

CHRISTMAS DAY PROGRAM.

1. Opening exercises.
2. A Ten-minute talk on "The Spirit of Christmas."
3. Congregation sing, "Far, Far Away on Judea's Plains."
4. Recitation about Christmas.
5. Have two of the Sunday School members sing, "Silent Night."
6. Have a member from the Old Testament Department talk ten minutes on the subject: "What Christmas Means in the Church of Jesus Christ of Latter-day Saints."

7. Have a chorus sing the song, "When Christ Was Born in Bethlehem."
8. Have a quartette sing a Christmas carol.
9. Have a member of the Primary class sing "Christmas Cradle Song."
10. Have one of the Superintendency give a talk on the "Life of Jesus Christ."

I hope the Sunday Schools of the British Mission will use this program and benefit themselves by doing so. This program should be carried out in the spirit of Christmas, and make those who attend feel the same spirit. We cannot falter, so let us all put our shoulder to the wheel and push along.

Inasmuch as the month of December is the birth month of our Lord and Saviour, and also of the Prophet Joseph Smith, have the two and one-half minute talks deal with their lives.

W. K. L.

MUTUAL IMPROVEMENT ASSOCIATION

THE United States Army Air Corps maintains flying schools where excellent training is given those who can meet the requirements and receive an appointment to the schools as a flying cadet. These requirements are: a sound physique and excellent health. Innumerable applicants have failed to pass the physical examination because of the effect of alcohol and tobacco upon their systems. Many pilots use both alcohol and tobacco. But the periodical physical examinations, which licensed pilots must pass, are proving that their use is causing them to be disqualified for further flying much earlier in life than the pilots who do not use them. In addition, the non-user of tobacco and strong drink is universally recognized as the ideal pilot; he is acknowledged as the better, safer and more trustworthy pilot.

Why is this the case? Because piloting aircraft safely requires perfect mental alertness and muscles that respond instantaneously. There must be perfect co-ordination between mind and body. How well this truth is carried to each one of us. As we pilot ourselves through life, we must have perfect co-ordination between mind and body to avert disaster that may befall us as individuals. Our Mutual Improvement Association teaches us that we owe it to God, to ourselves, and to humanity to live clean.

SLOGAN: "We Stand for Physical, Mental, and Spiritual Health through Observance of the Word of Wisdom."

Lesson Text: "The Gospel and Health."

FIRST WEEK. Opening exercises. *Preliminary program:* Slogan Talk—Tell how proper observance of the Word of Wisdom can bring about physical well-being. Have someone relate an interesting experience, and follow this up with a duet by two members present. **LESSON:** Chapter 7, "Cleanliness—Bathing."

Objective: To show that truly great men are always clean men—in body and in mind.

SECOND WEEK. Opening exercises. (No Preliminary program.) Lesson: Chapter 8, "Sleep." Objective: To show that abundance of sleep is important in maintaining good health; that preparation before one retires at night is necessary; that the amount of sleep must be determined by the individual needs; that sleeplessness should be corrected. Turn the last part of the meeting over to an interesting review of the past month's lessons.

THIRD WEEK. Opening exercises. *Preliminary program*: Slogan Talk—Tell what the Mutual Manual, *The Gospel and Health*, means to you. All join together in singing a number of Christmas carols. Lesson: Chapter 9, "Clothing." Objective: To show that proper clothing is necessary for the body; that health, comfort, style, use, care, and costs should be considered in proper clothing of the body.

FOURTH WEEK. (No regular meetings—Christmas week.)

FIFTH WEEK. (No regular meetings—Christmas and New Year holidays.)

P. L. W.

MANCHESTER DISTRICT CONFERENCE

THE rich spirit, which has ever been present at Latter-day Saint gatherings, was again manifest as the members of the Manchester District met in conference. The conference was held on Sunday, November 1st, at the Downing Street Co-operative Hall, Manchester.

Those in attendance at the morning session were rewarded with important and inspiring messages pertaining to the Priesthood and Auxiliary work, given by Patriarch James H. Wallis and President A. William Lund to the Priesthood group, and by Sister Leah D. Widtsoe and Sister Josephine B. Lund to the ladies. Several ordinations took place in the Priesthood meeting.

During the afternoon session the Authorities of the Church were presented and sustained in the usual manner. President Junius E. Driggs was released and Elder Martin R. Braithwaite was sustained as District president. Sister Widtsoe spoke on the beauties of the Gospel and stressed the value of Priesthood. A talk on the history of the doctrine of salvation for the dead was very interestingly given by Marion L. Clawson.

An unusually successful and well attended evening service brought the conference to a close. The beautiful congregational singing, and a solo by Miss Doris Swan, aided in uniting all present in a spirit of harmony, which prepared them to receive the Gospel message. Sister Lund spoke of her love for the British people. Patriarch Wallis and President Lund thrilled the audience with their explanations of doctrine, Church history

and the fruits of the Gospel. Each speaker bore a convincing testimony of the divinity of "Mormonism." The conference was very successful, in that there were a large number of new friends who sensed the truthfulness of the Gospel. The presence of a Patriarch was an incentive that caused many to attend.

On the Saturday preceding the conference, a meeting was held for the purpose of giving Patriarchal blessings, and twenty-nine persons were blessed. Twenty-three received blessings between the meetings on Sunday, making a total of fifty-two who received blessings during the conference. Thirty others were unable to receive their blessings. Patriarch Wallis made a special trip to Leigh, seventeen miles from Manchester, to give a blessing to Sister Rachel Bentham Jones, who has been bedridden for twenty-seven years.

An Elders' meeting was held Monday morning, in which the district missionaries bore earnest testimony to the divinity of their callings. Vital instructions and advice pertaining to the work were given by Patriarch Wallis, and President and Sister Lund.

The following Mission authorities and missionaries were present: President and Sister A. William Lund, of the British Mission Office; Patriarch James H. Wallis, of the European Mission; Sister Leah D. Widtsoe, and Elders Welden C. Roberts and Milton S. Musser, of the European Mission Office; President Junius E. Driggs (released), President Martin R. Braithwaite, and Elders Elbert G. Adamson, B. Kenneth Lund, Marion L. Clawson, Otto Done, Louis J. Hoggan, W. Kenneth Watcott, H. Randell Walker, Owen S. Leishman, Eric J. Seach and E. LeRoy Anderson, all of the Manchester District; Elder Percy L. Matthews, London District; Elder LeGrand Sharp, Scottish District; Elder Howard L. Armstrong, Sheffield District; Elders T. Byron Jones, Thomas Biggs and Henry B. Squires, of the Welsh District.

ELDER ELBERT G. ADAMSON, District Clerk.

FROM THE MISSION FIELD

Appointment: On November 1st Elder Martin Remo Braithwaite was appointed president of the Manchester District, succeeding President Junius E. Driggs.

Arrivals and Assignments: The following missionaries arrived at Plymouth on November 4th, aboard the *President Harding*, for the British Mission, and have been thus assigned: Sylvan E. Needham, Jr., London District; Trace Taylor Cannon, Norwich District; Delwin M. Clawson, Newcastle District, and Leslie T. Norton, Manchester District.

Branch Conferences: Of the Middlesborough Branch, Newcastle District, held October 4th. The theme, "The Beatitudes," was effectively

carried out in both sessions of the conference. President Leo E. Bevan, and Elders Angus S. Bodily and A. Lee Brown, Jr., were in attendance.

Of the South Shields Branch, Newcastle District, held on October 11th. The children presented a pageant in the Sunday School session of the conference, the theme of which was, "The Beatitudes." This theme was also inspirationally carried out in the evening services. Among those present were: President Leo E. Bevan and Elder Richard G. Johnson.

Of the Lowestoft Branch, Norwich District, held on October 11th. The theme of the day, "Fullness of Life," was impressively depicted at the morning session by the Sunday School children. It was more clearly presented at the evening session in song and speech. Record crowds attended both sessions. President Irving T. Duffin, and Elders Howard F. Wood, Herman L. Anderson and Elmo Ellsworth were in attendance.

Of the Loughborough Branch, Nottingham District, held on October 18th. A large congregation enjoyed a wonderful out-pouring of the Spirit of the Lord. Brother George William Winfield was sustained and set apart as branch president, taking the place of Elder Perry L. Watkins. Among those in attendance were: President Dix W. Price and Elder Osborne M. Vance.

Of the Airdrie Branch, Scottish District, held on October 11th. A pageant was given at the first session of the conference depicting the apostasy and restoration of the Gospel. The evening session was very interesting. Among those present were: President Lyndon J. Hall, and Elders LeRoy Duncan, Ralph C. Bardsley, A. Ray Curtis and Glenn N. Hart.

Of the Pontypool Branch, Welsh District, held on October 18th. At the afternoon session the Sunday School children presented a program of song and speech. The theme, "By What Authority," was presented to a large audience at the evening services. Among those present were: President Clarence H. Taylor and Elder Elman T. Woodfield.

Of the Dudley Port Branch, Birmingham District, held on October 18th. The theme of the conference was, "The Last Dispensation." Both sessions were well attended and very interesting. President Orrin W. Astle, and Elders Howard S. Widdison, Louis W. Meadows and Robert J. Smith were among those present.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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